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THE
L E G E N D
OF
Saint Cuthbert
OR THE
Histories of his Churches
AT
Lindisfarne, Cunecascestre, & Dunholm,
BY
ROBERT HEGG 1626.

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DARLINGTON
Printed by GEORGE SMITH. 1777.

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The AUTHOR to the READER.

THINGS once done and past, are not left for
Invention, but the Judgement of after Ages,
and Theft (without a Paradox) in Writers of
Histories is plain dealing, and an Argument of
Truth: Only it is Ingenuity in the Historian, and
satisfaction to the Reader, to confesse from whom he
tooke his Storie upon trust. In my Journey therefore
through this Historie, I first light into Company of
St. Beda, who told me he was an eleaven yeares old
at St. Cuthbert's death, and upon good information
had writ his Life. A little further I met with Turgo-
tus Prior of Durham, one that was an eye-witnesse of
St. Cuthbert's Incorruption, and had made diligent
searches into the Antiquities of LINDISFARNE
and CHESTER, who brought me forward a great
part of my way, 'till I overtooke one Laurentius a
Monke

Monke of Durham, who continued to me the discourse of St. Cuthbert, where Turgotus had left off. And travailing on, I fortun'd to happe upon my Countryman Simeon of Durham, but Roger Hoveden told mee the same taile. Afterwards I had the company of Malmesburiensis, Neubrigensis, Parisiensis, Westmonasteriensis and Hygden, who all travail'd the way I was to goe, and could tell me Stories of St. Cuthbert; but Capgrave a Monke of Bury passed all for telling Wonders, and one Nicholas of Finchale cosen'd some few myles with a relation of Saint Godrick: Harpsfeild alsoe stood mee in stead by his direction, when I had almost lost my way, with many others I mett besides, of whom I asked the way to my Journeys end, where I rest.

1st. July 1626.

*Robert Hegg
Dunelm.*

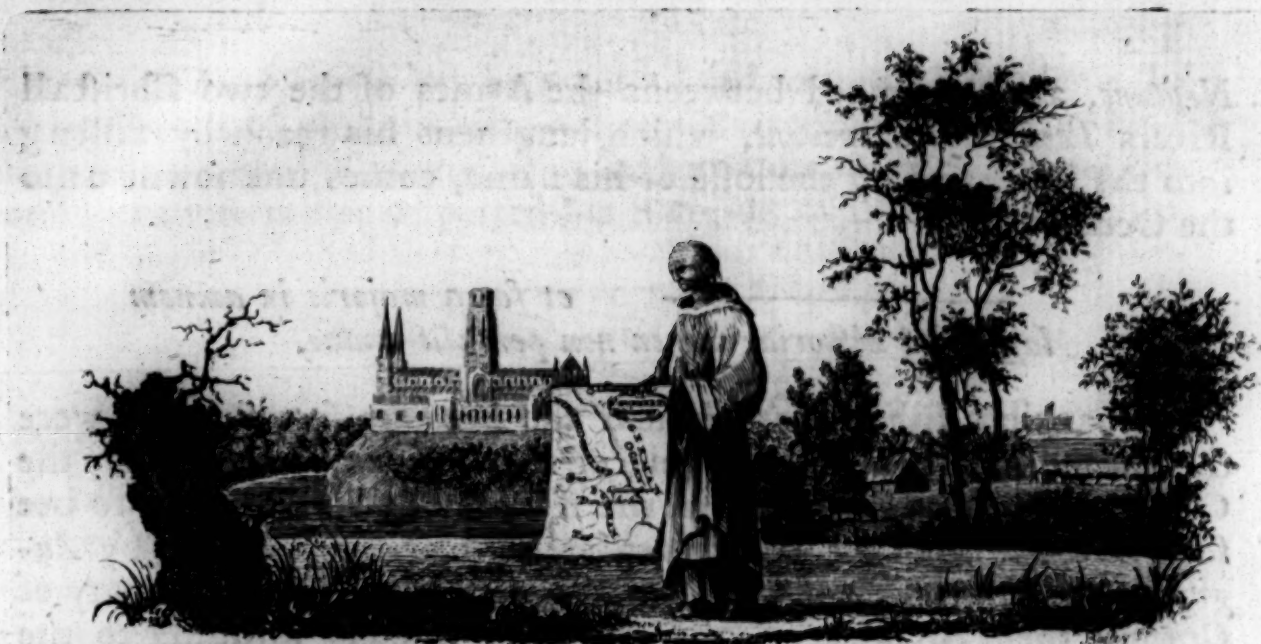
*An Account of the Author from Anthony Wood's
Athenæ Oxonienses.*

ROBERT HEGG a Prodigy of his time for forward and good natural parts, was born within the City of Durham, anno 1599, admitted Scholar of Corpus Christi College 7 Nov. 1614, Probationer Fellow thereof 27 December 1624, being then Master of Arts, and accounted (considering his Age) the best in the University for the Mathematical Faculty, History, and Antiquities, and therefore much beloved by Thomas Allen of Gloucester hall, as afterwards he was for his excellent knowledge in the sacred Scripture, as may be seen in certain Books he wrote; amongst which, is the Legend of St. Cuthbert, with the Antiquities of the Church of Durham, written in 1626, and left in Manuscript behind him at his death, so exactly and neatly written, that many have taken it to be printed. Afterwards a Copy of it, under the Authors hand, coming into the possession of Thomas Lord Fairfax, was by him reposed as a precious Monument in his Library of Manuscripts. At length one who writes himself R. B. Esqr. (sometime of the Retinue of the said Lord, as I have been informed) published it at London 1663, in octavo, in a very bad Letter and worse Paper, not without some derogation to the memory of the Author, by concealing his name, and putting the two first Letters of his own, with the writing a Prologue to it. The truest Copy under the Authors hand is now in the possession of Dr. Edward Pocock Canon of Christ Church, and the Kings Hebrew Professor of this University, having an Epistle to the Reader before it under the Authors own hand, dated 1st. July 1626, which the printed hath not. Betwixt this Manuscript and the printed Copy I find much difference, there being in the latter many omissions, some additions, besides literal mistakes (especially in the names of Men and Places) and several Passages transpos'd. Our Author died suddenly of an Apoplexy, to the great reluctancy of those who were acquainted with his admirable parts, on the eleventh of June 1629 (having scarce attained to the 30th. year of his Age) and was buried in the Chappel of the said College.

From Nicolson's English Historical Library.

St CUTHBERT'S Life has been treated on at large by a great many hands. 'Twas first engaged in by Venerable Bede himself in a particular Tract, wherein he has omitted no Miracle, that could well be swallow'd, even by the greedy Faith of his own Age. He wrote it first in Heroic Verse, and afterwards in Prose. It is also said to have been compiled by Laurence Monk and Precentor of Durham; as it certainly was by Reginald another Monk of that Church. Archbishop Usher quotes a Manuscript Life of this Saint collected out of the Irish Histories; and there's another in English Meeter, answerable to the foremention'd Latin Poetry, in the Earl of Carlisle's Library at Naworth. Many more are in other Libraries. But that which I would especially recommend to my Reader, for his diversion and a pleasant entertainment, is the printed Legend of St. Cuthbert, with the Antiquities of the Church of Durham, which was published by R. B. a Gentleman of the old Lord Fairfax's Retinue, but written by one Robert Hegg, sometime Fellow of Corpus Christi College in Oxford. The later part of the Title might have been spar'd, since there's not much in it that will any way illustrate the Antiquities of that Church; but the Saint's own History is prettily compos'd, in a good orderly method and handsome stile, intermix'd with great variety of Learning and witty Reflections. The Publisher did not do his Author Justice: For besides the concealing his Name, he omitted a great many considerable Passages, all his Quotations, and a learned Preface. All these Defects have been lately supply'd (from the Authors own Manuscript) by Dr. Tanner, who has also added some curious Notes and Observations of his own. This Piece he has had for some time ready for the Press, and (methinks) the Members of that Cathedral, which owes so much to the Memory of this Saint, should encourage and countenance his Pains.

☞ The following Sheets are printed from a Copy of the Original written by the Author, and now remaining in the Library of Corpus Christi College Oxford. — Dr. Tanner's Edition was never printed.



HISTORY and PROPHECY (set back to back) make up the true Image of *Janus*, whose two faces, *tyme past* and *future*, honour as their Overseers. In *History*, *Tyme* lives after shee is dead, and in *Prophecy*, before shee is borne. In the one shee beholds what shee was, in the other what shee shall be. But sith the Theory of *Tyme* to come is the Prerogative of a Deity, Man must bee modestly content with this blessing bestowed by *History* upon Mortality, to see through our Grandfathers eyes what hath beene: This is all our sublunary Eternity, if at the Funerall of things, *Historie* become the Epitaph, and rescue their Memories from the Grave that entombs their Ashes; and this duty I owe to that Countrey, where I had my Cradle, to renew the decayed Epitaphs upon the Tombstone of her Antiquities.

Geographers deale with Countries, as Astronomers with their Asterismes, and fancy them into shapes, as *Italy* into a Mans Legge, *Spayne* into an Oxehyde, and the forme of this Bishoprick into a Δ , or an equilaterall Triangle. It lyeth in the bosome of the *Germaine Neptune*

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Neptune, and embraced betweene the Armes of the two Christall Rivers *Tees* and *Derwent*, which lengthens his reach by falling into the *Tyne*, and by the losse of his name, comes unknowne unto the Ocean,

et fama majoris in amnem
lapsus ad equorias nomen non pertulit undas.

The ancient Inhabitants which the *Romanes* found here, were the *Brigantes*; which in the tyme of the *Saxons* became *Deiri*; the Children of which Countrey in the Raigne of *K. Ella* being to bee sold at *Rome*, gave occasion of replanting Christianite here by *Augustine* the English Apostle, sent by Pope *Benedict*, at the entreaty of *Gregory* then Archdeacon of *Rome*, who facetely alluding to the names of their Nation, Province, and King, concluded, *ut Angli Angelis similes, de ira Dei eruerentur, et Allelujah cantare docerentur.*

After which, one of the first of the *Saxon* Kings (who had made a Conquest as well of Religion as Men) that in this Province was dipt in the sacred Laver of Baptisme, was that renowned Prince *K. Oswold*, *Qui Genti suæ primitias sanctitatis dederit*, and was the first of the *English Race*, that was illustrious by Myracles, who erecting the first Crosse wee reade of in England at *Denisbury* as his Standart, obtain'd as he thought, by the virtue thereof a famous Victory over *Cedwalla*, after which, that he might conquer likewise his People to Christianity, he sent for a learned Monke out of *Scotland*, for whom he erected the Episcopall Chaire in the *Holy Island* called *Lindisfarn* Anno Dom. 635, where whiles the Bishop taught the People in the *Scotish* Tongue, the King understanding both Languages, stood and interpreted his Sermons in *English*.

This great Monarch the pious Founder of that Church (to whose Womb all the Churches of the *North* owe their Birth) in a Battel with a *Pagan Prince* lost his life and the day; but with this advantage, that

that whiles *King Penda* left him not a head to weare a Diademe, he received a more glorious Crowne of Martyrdome; and as Fury prosecuting Revenge after death tore his Body in peices, so the Devotion of those tymes disperfed his Reliques to severall places,

— *nempe jacere*
Uno non potuit tanta ruina loco,

for whose Sepulchre there was as great a Contention among the *English* Churches, as in old tyme for the Cradle and Birth of *Homer*: Part of his Corps were entombed in *Bradny*, afterwards translated to the Cathedrall Church at *Gloucester*, where I beheld not without some devotion to Antiquity, his Shrine betweene two Pillars at the upper end, and north side of the Chancell; his *Head* was, translated to *Lindisfarne*, and afterwards found in *St. Cuthberts* Coffin in *Durham*; lastly, his *Arme* was kept in a Silver Case at *Beburga* or *Bambrough*, not farre seated from the *Holy Island*, and at that tyme the Metropolis of those parts.

This sacred Relique retayn'd the blessing of *Aidanus*, and was a Monument of Incorruption in an History recorded by *Beda*, who relates; that upon an Easterday while the King fate at Dinner, his Servants told him of some poore People that expected Almes at his gate; who forthwith bid them carry bothe the Meate, and the Platter (which was of Silver) and breake it among them; with which fact of Charity, *Aidan* the Bishop that fate by him, much affected, tooke him by the hand, with this hearty Wifh, *never lett this Arme perish!* This Martyr's death was the end of *Aidanus* his life, and the *Pagans* at one blowe kill'd a Prince with the Sword, and a Bishop with Sorrowe, who thought it a sinne to live after so good a King was dead: At which tyme I finde, that *St. Cuthbert* was a Shepherd, and that in the dead of the night, he saw the Soule of the said Bishop carryed up with great Melody by a Quire of Angells into Heaven; which heavenly Vision foe seaz'd upon

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upon his affection, that resolving upon an holier course of life, he thought he could betake himself to noe better place then to the Abby of *Mailrose*, built by *Aidanus* upon the banks of *Tweed*; but the Devill to crosse his good intent, meetes him in his Journey, and after a good cudgeling, was glad to leave him; for proof whereof, in the same place to this day (if you will borrowe an Optick-glass from Superstition) you may see the printe of his Cloven foote: Neither did his Valour, but also his Humilitie appeare, when overtaken by Night and Hunger; he was forc'd to succour himselfe under an old Cottage, where he found noe other Guest for entertainment, then an Horse, which turning up the Hay, discovered a Loafe of Bread, at which the Saint right glad, said Grace, and giving the Horse one halfe, satisfied himselfe with the other, and the next day came to *Mailrose*, where he had noe sooner entred, but *Boysilus* Prior of the Abby, by a Prophetickall Physiognomy, as if he had read in his face his Sanctitie, solemnly receives him in his Armes, and presents him to *Eata* the Abbat, who committed him to *Boysilus* for his Tutor, who taught him *St. John's* Gospell, in that Booke, which in honour of the Scholler, was kept in the Abby at *Durham* in Prior *Turgots* tyme, on which, after soe many Centuries of yeares, noe Moth, durst ever presume to feede.

In this Abby, after he had spent in the perfection of a Monasticall life 15 yeares, he was prefer'd by *Eata* the Bishop, to the Priorie of *Lindisfarne*. In this *Holy Island* (so christned in after Ages for *St. Cuthbert's* Sanctitie) stood that renouned Monastery founded by *K. Oswald*, and was the Mother Church and Nurcery of Religion among the *Bernicians* under *Aidanus*, from whom the Episcopall Race of the Prelates of the Church of *Durham* reckon their Succession.

This Island in a Monke of *Durham's* Topography, was in circuit 8 Myles, and an Island but twice a day, embraced by *Neptune* onely at the full Tydes, and twice a day shaked hands with *Great Brittain*.
Here

Here also *Finanus*, *St. Aidans* Successour, built after the ancient Poverty a Cathedrall Church of Wood, thatch'd with Weedes; a work of more Devotion then Cost, and like as in those dayes of Simplicity, when *Jove* could scarce stand upright in his Temple, and had not roome enough to threaten his Thunderbolt,

*Jupiter angusta vix totus stabat in Æde,
Inque Jovis dextra fictile fulmen erat.*

But it was not long till *Eadbertus*, *St. Cuthbert's* Successor, instead of this consecrated Thatch, apparell'd and covered the whole Church with a Robe of Lead.

In this Island *fourteen* Bishops successively ascended the Episcopall Seate; among whom, as a glorious Starre of the first magnitude, *St. Cuthbert* shyned in the Firmament of this Church; where after twelve yeares he had borne the dignity of the Priorship, he became a Votary to an Anachoreticall life, and choosed the Island *Farne* seated in the maine Ocean for the place of his Hermytage. This Island as voyd of Trees, Water, and Graine, as full of Devills, became the Stage whereon *St. Cuthbert* acted all his Miracles; for at his arrival, the Spirits that frequented this Isle, were putt to flight, the Rocks powred out their Water, and as if there had beene a return of the golden Age, the Earth brought forth Corne without Tillage, with many more Wonders, if they might bee reported upon the creditt of a Legend: But these are enough to shewe what advantage the Monkes took of the blind Devotion of that Age, whose study and whole practise was to devise and relate Miracles of their Saints, which (as Superstition is alwaies credulous) were as easily beleaved: Thus to gaine from the *Pagans* a reverend opinion of Christianity, they thought it but a pious fraud to cosen the People with Volumes of Wonders, who whiles they defended trueth by forgeries, their Impostures discover'd to wiser Ages, have rather made Religion suspected, then any way advanced it: But if I should

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should proceed in this Discourse, I should leave *St. Cuthbert* too solitarie in his Cell at *Farne*, where for want of other Auditors, I finde him in the History preaching to Birds that eate his Corne, who soe confuted them out of the Text, with *aliena non concupisces*, that they never after touch'd his Harvest. In like manner he re-claymed two Crows from their wonted stealing and rapine, that pull'd Thatch off his Anchorage for to build their Nests, and made them so penitent, that they laye prostrate at his feete for Absolution.

In this Isle he voluntariely suffer'd nine yeares Imprisonment from the society of Men, soe wholly devoted to Heaven, that he remembred not he was upon Earth, and for a whole yeare forgott to putt off his Shoes: But he could not live soe obscurely in his Cell, as his Fame was resplendent abroad; and in a Synod at *Alne upon Twyford* he was in his absence chosen Bithop: This Dignity was prophesied to him long before whiles he was a Child, by an Infant of three yeares old, who gravely reproved him, *Eye Saint Cuthbert! what a Presbyter and a Bishop, and playing among Boyes?* as if at that tyme he had seene him in his Myter and his Crofier Staffe; but *St. Cuthbert* had so wedded his affection to a solitary life, that neither Letters nor Embassadors from the Synod could perswade or command him to take upon him the Government of the Church, till King *Egfrid* himselve, attended both with the Lords Temporall and Spirituall, sayled to his Hermytage, and with the same Company might have besieged and taken a City whiles they were conquering his Resolution.

The King to enlarge his Diocesse gave him a great part of the City of *Yorke*, and the Village of *Creca* with three Miles compasse about it, as also the Cittie of *Carliel* with the circuit of fifteen Miles about it: But for all this, *St. Cuthberts* mind was still on his Anchorage, whither shortly he betooke himselve againe, and in contempt of Honour, ended his life in his Cell. But it shall be no part of his Funerall Prayses thus to unman himselve to contemplate
himselfe

himselfe into a God or a *Silvanus*, for what was this else then to excommunicate himselfe from the Common-weale, and to sinne against the definition of a Man, to whom Societie is as naturall, as to bee a Creature; and surely Religion cannot bee the motive of such an unnaturall act, but rather in all such Anchorites a melancholy distemper is usually mistaken for Devotion. Let such therefore enjoye the curse of *Nebuchodonosor* for the true Picture of an Hermite when he was turn'd out from the Company of Men to converse with Trees and feede among Beasts, for though, ////////////////
//////////////////// yet the transmutation will bee so much the more enclining to the worse, by how much a Man is more symbollicall with a Beast then with a Deitie.

His last Will and Testament was to his Monkes to bury him at the East side of his Oratory, in a Coffin that Venerable *Cudda* the Abbat gave him, which they should finde hid in the Ground at the North side of his Cell, and to putt his Corps in the Shirt that *Verca* Abbateffe of *Tinmouth* had sent him for a token (which for the reverence of that holy Woman, he had never worn in his life time,) and lastly, if the *Pagans* should invade them, and force them to flye, that they should carry with them his Bones: All these desires were performed; onely at the weeping request of the Monkes, he permitted that his Body should bee transported to *Lindisfarne*, where in *St. Peters* Church at the right side of the High Altar, he was solemnly enshrined Anno Domini 687.

Now were the tymes when the Doctrine of Merits began to build Churches, and Religious Howſes to multiply in ſuch ſwarmes, that all *England* ſeem'd but one great Monastery, and was call'd by the Pope, *the Land of the Clergy*: But Tyme that hath the ſublunary World for her continuall Banquet, hath ſo fed upon theſe auncient Buildings, that ſome ſhee hath quite devoured, others pickt to the bones, and what ſhe left for ſtanding Diſhes, Hoſtility hath defaced; beſides that great Clymaſtericall yeare and death of Churches,

when

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when *Henry the Eighth* durst incurre those Anathemata which attended the violation of Abby Lands;

*Si de tot læsis sua numina quisque Deorum
Vindicet, in pœnas non satis unus erit.*

But I most bewayle those Abbyes whose names are buried in their Ashes, and whose very Ruines suffer the death of a Sepulchre, and dye twice, because they want a Monument that they once lived.

Of those Monuments of Devotion which live the life of Memory, betweene *Lindisfarne* and *Barwicke*, stood *Coldingham*, *Ebba* the Abbatisse whereof received her Vaile from *Finanus* the second Bishop of the *Holy Island*, and was a Monastery, (such was the Chastity of those tymes) both of Munkes and Nuns. At *Alnwick* there was a Priory of *Carmelite* or *White Fryers* founded by *John Lord Vesy*, the first bringer in of this Order Anno 1240.

Among the *Bernicians* alsoe was the Episcopall Seate of *Hagustald* or *Hexam*, which *Malmesburiensis*, somewhat mistaken in the scale of Myles, placeth but 50 Myles from *Yorke*, and commends it for the beauty of Structure before any Building on this side the *Alpes*. This sumptuous work was built by *St. Wilfride* anno 675, and endowed with Lands by *Queene Etheldred* Wife to *King Ecfrid*.

In this Church sate 9 Bishops, among whom the learned *John of Beverley* (not to be named of an *Oxford* Man without a Preface of Honour) advanced to that Dignity by *King Egfrid*, sway'd the Pastoral Staffe till he was translated to *Yorke*. In his younger years he had his Education under *Hilda* Abbatisse of *Strenshall* or *Whitby*; afterward he was Scholler to that Genius of Learning *Theodor Archbishop of Canterbury*, who was the first that brought Learning into *England*, as well as Religion, instructing in the Greek and Mathematicks many famous Schollars, as *Venerable Bede*, *St. Wilfrid*, *St. Herebald*,
and

and this *John of Beverly*, who at the translation of the Schoole at *Greekelade* (planted there by *Theodore*) to *Oxford*, was the first Master of Arts, as appears out of an auncient Window in *Salisbury Library* under *John of Beverlyes* Picture; which age of 750 yeares is enough to proove *Cambridge* the younger Sister, 'till it shall be proved that *Granta* was one of those Schooles which *Sigebert* King of the *East Angles* is reported in *Bede* to have founded.

But to returne to *Saint Cuthbert*, who had now an eleven yeares lyen in his Sepulchre, when the Monkes thought to place his Bones, by this time drye and disrobed of flesh, among their other Reliques, for kisses and adoration: But behold a Wonder! They looke for a Skeleton, but found an entire Body, with Joints flexible, and Flesh so succulent, that there onely wanted heate to make his Body live without a Soule; nay his very Funerall Weedes were soe fresh, as if Putrefaction had not dared to pluck him by the Coate. This was rather to pay his Debt to Heaven then to Nature; who after he had restored his Soule to God, should keepe back the payment of his Body from Corruption. In other Men it is true, that Sleepe is the Image of Death, but here the Grave suffer'd a Cheat, and Death was the Image of Sleepe.

This Miracle *St. Beda* reports (who was an eleven yeares old at *St. Cuthbert's* death) in relating whereof he made noe lye, but perhaps told one. The History of whose Life and Death, he writ from the Information of the Monkes of *Lindisfarne*, who had defloured all the Miracles of Saints in Holy Writt, and bestowed them upon their *St. Cuthbert*; who, like Man in Paradise, had the Beasts to doe him Homage, and Sea Monsters to aske him Blessing: Like *Abraham* he entertayned three Angells at the Monasterie of *Rippon*: A Raven brought *Elias* Flesh, and an Eagle brought *St. Cuthbert* Fish. As he sayl'd with his Mother from *Ireland*, his native Soyl, into *Scotland* he lett the Book of Psalmes fall into the Sea, which forthwith was swallowed up of a Sea-Calfe, and by the same Fish delivered to them

them at their landing. Take here the Psalter for a Man, and the Sea Calfe for a Whale, and you have the History of *Jonas*, with many such Histories of wonder, with which the Monkes delighted the Superstition of the times.

After this illustrious Miracle of *St. Cuthbert's* Incorruption, *Lindisfarne* rais'd it selfe to that height of renowne, that *Ceolwolphus* the King, to whom *Bede* dedicates his English Historie, resigned an Earthly Crowne to gaine a Celestiall one, and tooke upon him the habitt of a Monke in *Lindisfarne*; a welcome Man you may be sure to that Monastery, for whose sake, it was graunted the Monkes there to drinke Wine or Ale, who before were onely to drinke Milke or Water, though they that dranke after *Saint Cuthbert* in his Cupp, found sometimes Water turn'd into Wyne without a Miracle.

Many Kingly Treasures did this devout Prince bestowe upon that Monastery, with such large Possessions, as he seem'd rather to resigne his Kingdome to the Church than to his Successour, and became a Monke to make *St. Cuthbert* a King: For he endowed that Monastery with all the Land betweene the Rivers of *Tees* and *Weer*, and many Townes and Lordships, as *Warkworth Castle*, *Billingham*, *Gedworth*, (where *Ceolwolphus* built the Church,) and diverse other Villages, as *Woodcestre*, *Hutingham*, *Bresgen*, *Edulingham*, names that for ought I know, have outlived their Townes, or Townes that have chang'd their Names.

This famous and Royall Monke honours with his Tombe the Church of *Norham*, which *Ranulphus* Bishop of Durham fortified with a Castle.

After the manifestation of this Miracle of bodily Immortality after Death, *Eadfrid* then Bishop, caused him to be lay'd in a new Sepulchre, and to be advanced for State and Reverence above the Pavement in the Sanctuary, for it was not fitt that he should have his Grave among the Dead, whose Body lived by Sanctity when his Soule was gone.

Now

Now they began to worship the very Ground *St. Cuthbert* had trod upon, whose Sanctity was such, that he made every place he came in a Church; and *Eadfrid* in honour of *St. Cuthberts* presence, there built up his Hermitage; where, as if a Genius of Sanctity had frequented that place, *Ethelwald* a Monke of *Rippon* lived an Hermit twelve Yeares.

Thus for a long tyme flourished the Monkes of that Church in great repute and prosperity, till the *Danes* disturbed their Peace, who now began to make Incurfions upon the Frontiers of this Land, for many yeares continueing their Piracies, till they had made a final Conquest, which at length yeilded to the *Norman* Sword. Those were the tymes, when so many Monasteries (which the Devotion of former Ages had erected) had their Funerals: Then perished that famous Emporium of *Hartlepoole*, where the religious *Hieu* built a Nunnery, of which I may speake as *Hildebert* of *Rome*,

Quam magna fueris integra; fracta doces;

whose Ruines shew how great shee was in her glory, but now remaynes to Passengers both a Monument of Devotion and Hostility: Then were demolished the two Monasteries of *St. Peter* and *St. Paul* at *Weremouth* and *Jarrow*, built by the reverend Abbats *Celfrid* and *Benedict*: These two Societies mutual Fraternity had so united, that they seemed but one Monastery in two places, and shall ever bee famous, whiles the Memory of *Beda* shall bee honour'd of the learned; for he had his Education under *Benedictus*, a Man whom Antiquity defrauds not of those due Prayses, that he furnished his Monastery with choice Bookes from beyond Sea, and was the first that brought into *England* the use of Glasse Windows, which before were glazed with Cloth. But in his riper yeares he was instructed in Secular Learning by *Theodore*, under whom he attayned to that maturity of Judgment, that never Writer brought more honour to his Nation. Pope *Sergius* in a Letter to *Celfrid* the Abbat, greatly desired to see him at *Rome*, but not satisfying the Pope's request, he

he ended his Life in *Jarrow*, translating in the tyme of his sickness *St. John's* Gospell into English; an haynous crime in those days in the Church of *Rome*, where the People must be carryed hoodwinkt to Heaven, least any but the Priests should knowe the way thither.

The Furie of the *Danes* still encreasing, continued by the Sea-costes to *Tinmouth*, so that it was now tyme for the Monkes of *Lindisfarne* to looke about them; for they well understood by the lamentable usage of their neighbouring Abbyes that the *Danes* would not, like the Devill, bee affrighted with holy Water, and saw by the bad successe of other Monasteries, that it was not safe trusting to the protection of a Saint, and so concluding upon flight, putting all their Reliques into *St. Cuthberts* Coffin, they left the *Pagans* the spoyle of an empty Church, anno Domini 893.

It was *Fardulphus* his fortune to bee Bishop in these troublesome tymes, who with his whole Cleargy and Families of People, followed this sacred Bier; which, besides seaven Monkes, as deputed Esquires of his Body, none durst presume to touch. These Miseries had beene enough to have unfainted *St. Cuthbert*, when pursued both by forreine Foes, and overtaken with an home-bred Enemy, Famyne, he could afford them no releife. They were now come to the first Sea, and might complaine as the old *Brittanes* did to *Aetius* the Confull, *Repellunt nos Barbari ad mare; repellit mare ad Barbaros; inter hæc duo oriuntur genera funerum, aut jugulamur, aut mergimur*. But because the disrespective Sea would not divide itselſe at the approach of *St. Cuthbert*, the Bishop with some fewe of his Monkes, determin'd privily to sayle over into *Ireland* with his Corps, that there he might finde rest for his Toumbe, where he first had his Birth. But they had not farre sail'd from the Shore, but the Winds and the Sea were both up in Armes against their Shippe, which both *Æolus* and *Neptune* might have revered for her sacred Carryage of a Bishop and his Clergy: But the Sea roared soe loud, that noe Prayers for *St. Cuthbert* could bee heard, but threaten'd them

them so near with Shipwracke, as they had not that Confidence in their Saint, as to encourage the Marriners as Cæsar did, *Ne metues, Cuthbertum vebis!* who now himself wanted some other Saint to invoke for helpe, and was in daunger to bee drowned after he was dead. Where had then beene the *Church of Durham*, and the Devotion of Kings to his Sepulcher? Where had then beene the *Tutelarie Deity* against the *Scotts*, and the Lande of the Church called *St. Cuthberts Patrimony*? How then should his *Halywarke-folke* bee freed from Tribute and Service in Warre, and the Monkes of Durham fed soe many yeares with ease and fatt Revenues, if now their Saint had beene entombed in the Sea, and erected his Episcopal Seate among the Fishes? This sacrilegious Storme stricke this Shippe with such a Palsie, that it shak't out the Text of the Evangelists into the Sea: This Book *Eadfrid* Bishop of *Lindisfarne* had writ out with his owne hand, and *Belfrid* the Anchorite had curiously paynted and guilded it, in which Art the Monkes were admirably expert; not that I taxe in them this Quality, but onely, it argued the Monkes were at great leasure. Thus, whether the Sea, as envying the Land such a precious Jewell as *St. Cuthbert*, or he himself to shew his dislike for *Ireland*, had raised this Storme, it was not long 'till in a Calme they were carryed to the Shore from whence they sett forth: But great sorrow you must imagine was for the drowned Booke, 'till one *Hundredus* (one of the seven that carryed the Coffyn) was bid in a Night Vision by *St. Cuthbert*, to goe seeke it on the Shoare at *Whitterne*, where he found it in its former Beautie and Splendour, which was kept in *Prior Turgots* tyme in Durham, in memory of the Miracle; when the Water seem'd to run out of herselfe to doe homage to *St. Cuthbert*, and would rather loose her nature then wett his Booke. If this were true, then I am sure that *St. Cuthberts* Bookes had twice better fortune in the Sea, then they have now in his Library at Durham, which was once a little Vatican of choyce Manuscripts, but now rather a βιβλιοταφιον than a Library; rather a Sepulcher for Bookes, than a place to conserve them: But this is the Disease
of

of most Church Libraries, since the inventing of Printing, by which, Men finding a more compendious way, and a cheaper passage to superficial Learning, have bequeathed old Manuscripts to the Mothes, and Jackdawes, the onely Students at this day in such Libraries.

But to returne to the forenamed Monkes, who had another Oracle by night from *St. Cuthbert*, to repair to a certaine Tree, whereon he should finde a Bridle, at the sight whereof, a dunne Horſe should proffer his Service (for ease of the Monkes) to drawe *St. Cuthberts* Body lay'd upon a Wagon: But this was not to steale an Horſe, because it was an Horſe of *St. Cuthberts* providing, the conduct whereof (as if he understood more of *St. Cuthberts* minde than the rest) they followed whither ſoever he drew him, and at length, by the Providence of the Horſe, they came to the Monastery of *Creca*, where for foure Moneths, they were kindly entertayned by the Abbat and his Covent, and had leasure to tell Storyes of their Travailes.

From this Abby, in a Revelation by night, *St. Cuthbert* sent *Eadred* Abbat of *Luell*, upon an Embassage to the Campe of the *Danes*, that they should crowne *Guthredus* King, whom they had sold to a Widdow; a thing in those days not practiced by the Pope to dispose of Kingdomes. But what authority he had to nominate a King, or what reason they had to believe a Dreame, must be rank'd amongst *St. Cuthberts* Miracles: For *Guthred* thus to bee made a King, what was it else then to become *St. Cuthberts* Subject, and to oblige his Royalty to those Monkes that as boldly encroacht upon ſoe fayre an advantage? For first, they require the Restauration of their Episcopall Seat in *Cuncaceſtre*, where *Eardulphus* first ascended the Pontifical Chayre. And it was but another Dreame, for the foresayd Abbot to goe to the King from *St. Cuthbert*, and bid him give all the Lands betwixt *Weer* and *Tyne* for ever to his Church: This modest request must bee graunted, or else the

the Monkes would be ready to upbrayd him with Ingratitude. Ah poor Prince! to bee thus rob'd of his Kingdome, and to receive a Diademe, to set it upon *St. Cuthberts* head! Thus was the religious King cheated of his Sovereignty by those Monkes that had now got the art of enslaving the Devotion of Princes to their private ends; for at this tyme also, the great *Alfred* swore Fealty to *St. Cuthbert* and his Clergy, by whose help they perswaded him, that he had got the Victory over the *Pagans*. This made them bold also to ask the Priviledge of a Sanctuary for their Church, to reskue Offenders 37 dayes at *St. Cuthberts* Sepulchre, that neither Justice should curbe the freedome of sinning, either against Heaven or the State; for noe other use was commonly made of Asylums, than, that Men might offend more securely, and disloyally appeal from the King and the Lawes to the Protection of a Saint. Neither was this enough, 'till King *Alfred* must by his Royal Charter free the Inhabitants of *St. Cuthberts* Lande from Tribute to the King, which he sealed with fearful Anathem's to his Successors, that should infringe the said Liberties. What else was this, than for a King to bee a Traitour to his own Majesty, and deprive himself of that service, which even by the Law of Nature is due from a Subject to his Prince?

Now in what reverend esteem this Saint was to King *Alfred*, I gather from the Consecration of the Chappel to *St. Cuthbert* in *University Colledge in Oxford*, where he is said to bee the first founder: In an antient Window whereof King *Alfred* and *St. Cuthbert* are painted together, the King bespeaking the Saint in a Pentameter,

Hic in honore tui Collegium statui.

and *St. Cuthbert* thus replying in an Hexameter,

Quod statuisti in eo, pervertentes maledico,

and by such Curses, the Monkes maintayn'd their Lands in a better tenure than under the Kings broad Seale. The like Malediction
your

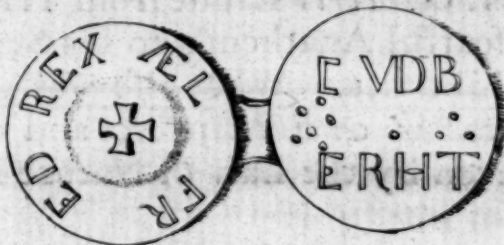
16 THE HISTORY of SAINT CUTHBERT

you may read in a Distick in *Trinity Colledge* in *Oxford*, engraven in wooden Letters over the Screene,

*Terras Cuthberti qui non spoliare verentur,
Esse queant certi, quod morte mala morientur;*

which Colledge was founded by *Thomas Hatfield* Bishop of *Durham*, anno Domini 1340.

Lastly, so deare was this Sainte to King *Alfred*, that he made him share with him in his Soveraigntie, and honoured his name upon his own Coyne, as it appeareth out of the true Pourtraicts of some Silver Money found 1611 in Lancashire, and sent to the learned Antiquary Master *Thomas Allen* of Gloucester hall in Oxford, stampt upon one side with ÆLFRED REX, the other with CVDBERHT.



Thus after *Eardulphus* (the last Bishop of *Lindisfarne*, and the first of *Chester*) had shared with *St. Cuthbert* both in his Prosperity and Adversity, and had seene this new Church sprung up like a Phoenix out of the Ashes of the former; he ended his life in a full Age, and and was solemnely enterred anno Domini 894; in which yeare also died the victorious *Alfred*, who on his Death Bedd, bequeathed his love of *St. Cuthbert*, as a precious Legacy to his Sonne *Edward*, chargeing him to be as well Heire to his Devotion to that Saint, as to his Kingdomes. King *Edward* also, as if it had beene *ex traduce* to those Princes to honour *St. Cuthbert*, left his Sonne *Athelstan* Executor of his love to that Church.

In

In this high and mighty Prince *Athelstan*, the Heptarchie completely expired, who was the first absolute Monarch in this Island since the *Saxon* Conquest, which was great joy to *St. Cuthberts* Monkes, that they had the countenance of a King that was as able as willing to protect them, of whom they give this report: That never any King soe dearely loved their Saint, or bestowed more Priviledges upon their Church; for their Monkes had brought him to that unseemely obedience of Devotion, as to come barefoote in Pilgrimage to *St. Cuthberts* Shrine. How could the Monkes choose but (like Magicians when they meet together) to laugh one at another, to see Royaltie soe dejected, when the end of their Religion was, only to be merry and fatt.

This devout Prince leading an Army into Scotland, diverted aside to *St. Cuthberts* Sepulcher, to implore his helpe and Patronage in his Warres, and with many Kingly Guifts bought the good Wishe of the Monkes in his Journey. The Souldiers also at the Kings command, offered in Silver at *St. Cuthberts* Tombe *Ninety six Pounds*; when it had beene more fitt, that *St. Cuthbert* out of his Church Treasury, should have bestowed as much on them; whoe in service to their Prince, with their blood and swords, obtained the Victory: Yet *St. Cuthbert* and the Prayers of his Monkes (that lik'd well to sleepe in a whole Skinne) must have the glory of the Conquest; which opinion, made King *Edmund* also (the former Kings Brother) on a like occasion into Scotland, take *St. Cuthbert* in his way, and there honour'd his Shrine with Princely Donations, and confirm'd their Immunities, with *Vulcans* Pott, and everlasting Brimstone to the breakers. And here I will not deny, but as it may bee expedient for the Commonwealth by way of Policie, that some Men (though altogether guiltlesse of the Art) bee accounted of the Vulgar People, as skilfull Magicians or Conjurers, that they who will rather trust God with their unlawful Secrets, than Man, might bee more affray'd to offend: So a King, might make some use of that opinion, which his Souldiers had conceived of
St. Cuthberts

St. Cuthberts being a Tutelary Deitie against the *Scotts*; in conceite of whose protection, the *English* much were encouraged, to the great disadvantage of their Enemies, and obtayning the Victory; as also this perswasion kept, (no doubt,) those parts from more frequent Incurfions, when the Monkes had invented soe many feareful Miracles (to awe those) that by stealth or Hostility attempted to wrong any thing that belonged to *St. Cuthbert*. I onely admire, how the Monkes could maintaine Imposture soe many Ages, when Men began to spie into their falsehood, and loath to take Miracles [upon trust from the] Monkes, who might as well invent them as relate them; And indeed, it seemed the Monkes were put to a great shift to mayntayne the Saintships of *Thomas of Becket* and *St. Cuthbert*, when they pretended such amity betweene those two Saints, that by way of exchange, they that belonged to *St. Thomas*, must goe and be healed by *St. Cuthbert*, and they which belonged to *St. Cuthbert*, must goe to be made whole by *St. Thomas*; a small Journey for a sick Man to take, betweene *Canterbury* and *Durham*! But the Monkes knew well, that some would not bee able to undertake such a Pilgrimage, others rather to use the Saintship of a Phisitian, some againe rather to be content to dye at home, others perhaps to recover by the way, or dye in their Journey; or else to save the credit of their Saint, they might take such an Order, they should never come thither.

But to return to the Monkes of *Chester*, who with their Bishop enjoyed such quiet and calme of ease, that they made no noyse in any History, 'till the rumour of the landing of the *Danes* once more troubled their rest: This was the 115 yeare after they seated themselves in *Chester*; when *Aldwin* their Bishop, and Schoolmaster to *Edward* the Confessor, was warn'd by *St. Cuthbert* in a Dreame, to avoyd the fury of the *Pagans*; and once more to fly with his Body to *Rippon*. But after six moneths, and Peace concluded, in their returne at *Wardelaw* neere *Dunholme*, there happened a weighty Miracle; For *St. Cuthberts* Coffin was soe heavy,
that

that all the Country that attended the Corps, could not move the Waine that carryed them, by which *St. Cuthbert* intimated unto them soe much of his Mind, that he would not bee brought againe to *Chester*, and soe they remayn'd full of perplexity, 'till after the preparative of three dayes fast, it was revealed to *Eadmarus* a devoute Monke, that *Dunholme* was the place of his perpetual rest, and then one or two could drawe the Wayne, which before, the whole Diocesse of the People could not soe much as move.

The Topography of *Dunholme* at that tyme was, that it was more beholding to Nature for Fortification than Fertilite; where thick Woods both hindred the Starres from viewing the Earth, and the Earth from the prospect of Heaven. Here the Monkes with extemporary Devotion, instead of a Church, built an Arbour of Boughs for *St. Cuthbert*, and from thence translated it into *Whitkyrk* (for three years) whilst *Aldwinus* the Bishop raised no small Building of Stone worke for his Cathedral Church, where all the People betweene *Coqued* and *Tees* three yeares were at worke, and were paid for their paynes with Treasure in Heaven, than which, there was never a dearer or cheaper way to build Churches.

Into this new *Basilica*, *St. Cuthberts* restless Body in the three hundred and ninth yeare after his first Buriall, was with all Funerall Pompe enshrin'd.

Now among the Monkes that attended *St. Cuthbert* to *Dunholme*, I finde one *Rigulfus* that had lived 210 yeares; an History to bee rank't under the same common place with the wand'ring Jewe; a poore Monument to be remembred by; fith he gives noe account to Posterity how he spent soe many yeares; for where meere-ly long Age is the commendation of a Man, I may well graunt he had a long beeing, not a long life.

Another

Another of *St. Cuthberts* Followers was *Eadred* a Monke, who for six yeares before he dyed was dumbe, and could never speake but in the Church, where (as if Religion had lent him a Tongue when Nature denied) none was more vocal to sing his part.

These were the beginnings of the Church of Durham, where *Aldwinus* first ascended the Episcopal Throne, anno Domini 996, in the Raigne of King *Etheldred*, who gave *St. Cuthbert*, *Darlington* with the Appurtenances; to which Possessions, *Snaculphus* one of the Nobility added *Bridbyriy*, *Mordun* and *Socburg*; soe ready was the Devotion of those tymes to give all to the Church, to receive it in Heaven; whiles the Monkes were well content to enjoy themselves here in this life, as if they onely before other Men had this Priviledge, to bee happy in both Worlds.

Aldwinus dying the 24th. yeare after his removal to Durham, lefte onely the West Tower of his Church for *Eadmund* his Sccessour to finish, who was chosen Bishop by a voyce out of *St. Cuthberts* Tombe, or rather by a Monke his good friend, that lay hid under it; for to make good the Proverbe, *I doe not ween that St. Cuthbert ever dranke in his Porredge, that he should speake in his Grave.* But without jesting, *Eadmund* hath a report in Antiquity for a Reverend Prelate, and it was the honour of his dayes, that the *Danes* now became Worshippers of *St. Cuthbert* in Durham, who from *Pagans* turn'd *Christians* in that excess of Devotion, that *Canutus* their King came five miles barefoot to *St. Cuthberts* Tombe, and as if he meant to make satisfaction for the wrong his Ancestors had done to that Saint, he gave him soe many Townes as would breath a fatt Monke to repeate them, *Wakerfield*, *Evenclod*, *Aclyf*, *Luterington*, *Ingletun*, *Middletun*, *Staindrop*, with such like, and *Raby*, where the Predecessors of the *Nevills* built the Castle, and held it of the Church of Durham, for the annual Rent of *four Pounds* and an *Hart*.

The

The Monkes of Durham bare now that State, and had foe faire a Church for their Saint, that they were ashamed that he had ever lyen at *Chester*, where the Church made of Wood seem'd to remaine a Monument of their former Poverty, 'till *Egelrick* tooke away this eye-fore, and built in honour of *Saint Cuthbert* a Church of Stone; which meethinks, was but a posthumus honour, and like as if one should suffer his Guest to lye meanelly, and to provide a better Lodging for him after he he is gone.

This Bishop in digging the Foundations of this Church, found foe great a Treasure of Coyne, that resigning his Prelateship to *Egelwin* his Brother, he return'd to his Abby at *Peterborough*. But the King hearing of his Welth, tooke occasion to picke a quarrel with him, and seazing on his Treasury, imprisoned him at *Westminster*; foe great a sinne was it for a Man to bee rich, when the King desired his Money. This King was the Conquerour, who requiring Tribute from *St. Cuthbert's Halywark-folke*, sent thither his Exactor, whom the Saint in a sleepe foe beate with his Pastoral Staffe, that the next Morning not able to rise, he was glad to send his Cloake to *St Cuthbert's Shrine* (which was there kept in Memory of the fact) and to aske Pardon before he could receave any ease.

The King afterwards approaching *Yorke* with an Army, foe affrighted the Monkes of Durham, that once more they got *St. Cuthbert* upon their shoulders for *Lindisfarne*; In which flight I finde their Gifts were these; the first night to *Jarro* or *Yarroff*; the second to *Bedlington*; the third to *Tugabala*; and the fourth to the *Holy-Island*: But more affraid than hurt, they shortly return'd againe to Durham: But the Conquerour returning out of Scotland, desired to see the Body of their Saint, which the Monkes foe long delayed, (least they should hazard their credit to finde Bones instead of Flesh) that they stricke the King with such an heate of Choller, that in a rage he tooke Horse, and never stayed his course 'till he was out of the Precincts of the Bishoprick where with pardon for his boldnesse

to the Saint, he recover'd his former Temper, restoring divers Villages to *St. Cuthbert*, which had beene taken away. Thus *St. Cuthbert* had the Victory over the Conquerour, and brought him under his Religion, who had subdued the Land under his Sword: For after this the King had a reverend Opinion of *St. Cuthbert*.

All this while the Church of Durham was but growing to her *acme* and height of Glory which she had under that magnificent Prelate *Gulielmus de Carilefo*, who thought the Church that *Aldwin* built, too little for soe great a Saint; who taking downe the former layed the foundation of a more ample and spacious Church, such as wee see it at this day; the three first Stones being in great solemnity layed by *Malcolmus* King of Scotland, the Bishop himselfe, and *Prior Turgot*, August 11th. 1093; for which famous worke *Anthony Beake* one of his Successours with a great Sume of Money, got him to be canoniz'd and enrol'd among the Saints.

This reverend aged Abby is seated in the heart of the Citty, advanced upon the shoulders of an high Hill, and encompassed againe with the higher Hills, that he that hath seene the situation of this Citty, hath seene the Map of *Sion*, and may save a Journey to the *Jerusalem*. Shee is girded almost rownd with the renowned River of *Weer*, in which, as in a Glasse of Crystall, shee might once have beheld the beauty, but nowe the ruine of her Walls.

To this sumptuous Church, was the last and great Translation of *St. Cuthbert*; but before the day came, *Prior Turgot* with some of his Brethren determined to open his Tombe, with intent to shew his Body to the People, if they found it entire: Att Night therefore they mett at his Sepulchre, and reverently taking off the Stone, they found a Chest well fortified with Nayles and Leather, and in it another wrapt in a Cloth thrice double, in which they found the Booke of the Evangelists which had fallen into the Sea, a little silver Altar, a Goblet of pure Gold, with an Onix stone, and an ivory
Combe

Combe. Lastly, opening the third Chest, they found the Body of their Saint (which the Grave in soe many yeares had not digested) lying upon his right side to give room to the rest of the Reliques; For in the same Coffyn were the Bones of *Venerable Bede*, the Head of *St. Oswald*, part of the Bones of *Aidanus*, *Eadfrid*, and *Ethelwold*, Bishops of *Lindisfarne*: All which Reliques they placed with due reverence in other parts of the Church; and laying *St. Cuthbert* on his back, they placed *St. Oswalds* Head betweene his Hands. At the day of his Translation, *Ranulphus* the Bishop published in his Sermon to the People, the Incorruption of *St. Cuthberts* Body, which after 418 yeares was flexible, and now might plead Prescription with the Grave to be Immortall. And thus in great solemnity they enshrined him behind the high Altar in the presence of the Abbat of *St. Albans*, the Abbat of *St. Maries* in *Yorke*, the Abbat of *St. Germans*, *Prior Turgot*, with thowlands of People Spectators of the Miracle.



The Chest in which *St. Cuthberts* Body was deposited

This

This was the Place of his rest, where were offered so manie Treasures; that the Monkes needed not to study Alchymie for Gold, having such a Philosophers stone as *St. Cuthberts* Tombestone daily to turne the Peoples Devotion into Silver; who had that repute of Sanctity, that at this day you may see in his Shrine the pious Dilapidations of ancient Devotion, the very Stones gutterd and worne out with kneeling. Here for 400 yeares *St. Cuthbert* slept without disturbance, 'till *Henry* the eighth (like *Darius* with the Sepulchre of *Semiramis*) caused the Tumbes of Saints to be opened for to finde Treasures. Among whom, the Shrine of this Saint was ransakt, and his Coffyn broken open with such violence, that they wounded his Leg, and found his Body all entire, excepting the top of his Nose, which was perished. A small matter in a Carkas that had wanted a Soule above 800 yeares. Neither was his Body onely but his Grave clothes soe free from Corruption, as if they had beene kept in a Wardrobe rather than a Sepulchre. He had upon his Finger a Ring with a Saphyr stone in it; an unusual Ornament for other dead Men, but well befitted him, as the Marriage Ring of Incorruption.

At this Spectacle were present *Doctor Spark*, *Doctor Todd*, and *William Witam*, the Keeper of his Shrine. All this might bee true, and yet *St. Cuthbert* more beholden to the art of his Monkes, then to his own Sanctity for his Incorruption. For the old *Ægyptians* did not think they made their Kings Saints, when by the art of Cerecloths, they preserved their Bodyes soe many Ages from Putrefaction. Neither was *Paracelsus* a God, when he made a Vegetable Man without a Soule. But let *St. Cuthbert* rest: In honour of whose Incorruption, noe Man in those dayes presumed to bee buried in the same Church with him; which honour *William of Carlisle* (though the Builder thereof) denyed himselfe, chardging the Monkes to enterre him in the Chapter house, where also lyeth entombed *Bishop Walcher Earle of Northumberland*, who was slayne in *Goatshead* Church. Betweene these two Bishops lyeth *Turgotus*, Prior
and

and Archdeacon of Durham, and after Bishop of *St. Andrewes* in Scotland, a polite Writer of the History of the Church of Durham. In the same Chapter-houſe is the Monument of *Hugh Pufar*, that famous Bishop, who bought the *Earldome* of *Sadbury* of *K. Richard* the first, for his Successours, and founded the Priorie of *Finchale*, in honour of *Saint Goodrick*, who there had a Cell; who because he is one of my County Saints, I will breifly describe his Life.

In his younger age he was a Pedlar, and carried his moveable Shop from Fair to Fair upon his back; afterward, to make a better fortune, he ventured into *Flaunders*, *Denmark* and *Scotland*, and in his way thither, used to visit the *Holy Island*, much delighting to heare the Monkes tell Wonders of *St. Cuthbert*; which ſoe enflamed his Devotion, that he undertooke a Pilgrimage to the holy Sepulchre; and by the advice of *St. Cuthbert* in a dreame, repayred againe to the Holy Land, and washing his Feete in *Jordan*, there left his Shoes, with a Vow to goe barefoot all his life after.

At *Finchale* he built his Cell of Thatch, dedicating it to the *Virgin Mary*, where he lived 63 yeares, in that heate of Devotion, that he would stand whole Winter-nights praying up to the Neck in the River that ran by his Cell; which ſo angered the Devill, that one tyme he stole away his Clothes that lay on the bank ſide; but ſpying him, he brought him back with a *Pater* and an *Ave-maria* and forcing the Devill to be juſt, againſt his will, made him reſtore them, though his Apparell was ſoe coarſe, that the Devil (the Thief) would ſcarce have worn them; for his Jerkin was of Iron, of which he had worne out three in the tyme of his Hermitage: a ſtrange Coat, whoſe ſtuffe had the Iron-monger for the Draper, and a Smith for the Taylour: Neither was his Lodging ſofter than his Coat, who had a ſtone for his Pillow, and the ground for his Bed; but his Dyet was as coarſe as either; for to repent both within and without, as his Shirt was of Sackcloth, ſoe half the Meal that made him Bread, was Aſhes. An Angell ſometimes played

played the Sexton, and rang his Bell to awake him to his Nocturnes, who for want of Beades, used to number his Prayers with Pebble Stones. The Devil Proteus-like, used to transforme himself into shapes before him, which rather made him sport, than affrighted him, which soe provok'd the Devill, that as he sate by his fyre, he gave *Goodrick* such a box on the Eare, that had he not recovered himselfe with the sign of the Crosse, he had feld him downe. He had the Psalter continually hanging on his little finger, which with use, was ever after crooked. Thus after he had acted all the Miracles of a Legend, he ended his scene in the year 1170, not deserving that honour confer'd upon his Cell by the forenamed *Bishop Pufar*, who told him, he should bee seven yeares blind before his death, so that the Bishop deferring his Repentance till the tyme of his blindness (which *Goodrick* meant of the eyes of his Understanding) dyed unprovided for Death: But if good Workes bee satisfactorie, then died he not in debt for his finnes, who repayr'd and built many of the Episcopall Manors, and founded the Manour and Church at *Darlington*, and two Hospitalls, one at *Alverton*, and the other at *Sherburne* neare Durham. He built also *Elvet-bridge* with two Chappells upon it over the *Weer*, and lastly, built that beautiful Worke the *Galilee*, now the Bishops Consistory, and hither translated *St. Bedes* bones, which lye enterred under a Tomb of black Marble, from which place the great Bell hath its denomination, and may seeme to bee the same, which I read to be drawne from London by two and twenty yoake of Oxen.

In this sumptuous Structure lyeth inshrined, *Bishop Langly*, Cardinall and Chancelour of England, who built the Musique and Grammar Schooles, and finished the Cloysters, which *Bishop Skirlaw* had begun, who had spent upon them 200*l*. and left by his Will 200*l*. more to finish them. This Bishop built the Distribitory, and two stately Bridges over the *Weer* at *Shinkly* and *Neuton*, and lyeth entombed under a faire Marble before the high Altar, where also lyeth *Bishop Beaumont*, under a specious Tomb embroidered.

dered with brasſe, to whom is referr'd the building of the Citty Walls. Not farre from him lyeth *Anthony Beake* Patriarch of *Jerusalem*, and Prince of the *Iſle of Man*, who built the Chappell at the Manour of *Auckland*, and alſo *Barnard* and *Anwick* Caſtles, and made *Cheſter* a Collegiate Church, with a Deane and ſeven Prebends.

Very few ancient Monuments of Women I finde in this Church; for 'till after tymes, noe Woman was to enter into any Church that belonged to *St. Cuthbert*, ſince that tyme when he was preaching, the Devil came to his Sermon in the likenefſe of a very beautiful Woman, who ſoe drew away the attention of his Auditors by gazing upon her, that *St. Cuthbert* by the throwing of holy Water at her, diſcryed her to be a Devill; But as for *St. Cuthbert* himſelf, I obſerve, his nature did not much abhorre the Company of his holy Siſters: For *Hilda* and *Verca* with other Abbatiſſes were of his intimate acquaintance, and if he had ſoe diſtaſted that Sexe, he would not have built a Nunnery at *Luel*. Nay in his younger dayes, he was accused before the King of the *Picts* for deflouring his Daughter, though it muſt be ſaid, it was the Devill in the likenefſe of *St. Cuthbert*.

Amongſt other Monuments of this Church, the *braſen Deſk* is not the leaſt, which was the joynt guiſt of a Reverend * Prebend of this Abby, and his Sonne, who added the *Globe* and the *Eagle* to that ſumptuous Baſis and Columne (the guiſt of his Father) which was the twelfth part of a great Candleſtick found hid in a Vault who both lye buried under two Marble Stones inlayed with brasſe, as you enter in at the Quire-dore on the left hand, where ſome part of this Church is paved with the Grave ſtones of my neere Friends.

In an old Manuscript of a Monke of *Durham*, I find a Catalogue of the *Reliques* of this Abby, which were ſoe many, that it ſeem'd a Charnell-houſe of Saints Bones; for from hence at the Reſur-

rection,

* Robert Swift Spiritual Chancellor.

rection, *St. Stephen* will fetch his Tooth, *Zachary* a Leg, *Simon* an Arme, *St. Christopher* an Elbow, *St. Lawrence* a Finger, *St. Ambrose* some of his Haire, *St. Ebbe* her Foote, with many many more; besides, an whole Wardrop of Saints Apparrell, both Coats and Hoods, and Stockens of the Apostles, with diverse fractions of the Crosse, and the sacred Sepulcher.

Now if you will know the price of Reliques in those days, aske *Malmesburienfis*, what *Egelnothus* the Archbishop at his returne from Rome, gave at *Pavia* for *St. Augustines* Arme, which cost no lesse Money, than an hundred Talents of Sylver, and a Talent of Gold, and was kept at *Coventrie*. And what might have beene the price of *St. Cuthberts* whole body, when *Elfrid* the Monke made such account of one of his Haires, which soe sympathized in Immortality with the dead Body from whence it was pluckt, that it could not bee consumed with fyre.

As concerning the vulgar Fables of the *Dun-Cowe*, or the marble Monument of *Hobb of Pellaw*, I finde nothing in the Historians of this Church, who would not leave out any thing, that might concerne *St. Cuthbert* by way of a Miracle.

The Subterraneous Passages under this Church (as in other Abbies) are manie; but what end these substructions under Ground, should have in the Makers intent, whether to conceal their Treasures in tyme of Invasion, or for worse purposes, I cannot determine: One of which Cavernes (where sometime stood *Ethelwolds* Crosse) cover'd with a round stone, leadeth to the Castle, built by *William the Conqueror* for the defence of the Cittie, betweene two stone Bridges, the Iron gate whereof was sett up by *Bishop Tunstall*, who brought the Water both to his Pallace and the Abby in Conduit Pipes, and built the Tollbooth for the Cytie, and the third part of *Newcastle Bridge* over *Tine*. The Tower of this Castle (in which *Bishop Poytier* had licence from *Richard* the first to sett up a Mynt and

and coyne Money) was greatly repaired by *Richard Fox*, afterward Lord Bishop of *Winton*, the honorable Founder of *Corpus Christi Colledge* in *Oxon*, whereof at this time I am a Member. In the Chappel of this Colledge, as it appeares out of the Statute Booke, there was an Altar consecrated to *Saint Cuthbert*, which I note to shew, what a reverend opinion that learned and wise Prelate had conceived of this Saint.

The whole Castle is repaired and inlightned with many Windows by the Reverend Bishop now Incumbent, under whom the Church of Durham seems to renew her age, and take a new Lease of Eternity; whose internal beauty (for her Cathedral Musick and Majesty of the high Altar, and sacred Laver) may challenge her Sister Churches for Priority.

THUS, like a Man that at once salutes a Multitude, with that brevity and disjoynted method I have run over the Monuments of this Church, that I have rather taken an Inventorie of her Antiquities than compiled an History: As it is, I offer it upon one of the Altars which the Romanes used to erect with this Inscription,

DIIS PATRIIS,

To my Countrie Genius.

*An Anthem for St. Cuthbert, exscribed out of a
Manuscript of a Monk of Durham.*

*Splendor Christi Sacerdotis,
Et vicinis et remotis
Preeminet cum gloria.
Lux Cuthberti fulget late,
Corporis integritate,
Nec est transitoria.*

*Incorrupta vernat Caro,
Quam decore Rex preclaro
Celestis magnificat.
Cujus Festum Celum plaudit,
Cujus Terra laudes audit,
Aspicit, et predicat.*

*Parvuli triennis ore
Pontificali decore
Ornandus asseritur.
Angelo docente Dei,
Celo missa salus ei,
In genu edocetur.*

*Pene mersos in profundo,
Prece sancta, corde mundo,
Littori restituit.
Animam ad Celos vehi
Aidani, Viri Dei,
Cernere promeruit.*

Panes

*Panes nivei candoris,
De supernis dedit oris.
Tribus allatoribus celitus,
Quos per Angelum de Celis,
Ministrari vir fidelis,
Applaudit meditullitus.*

*Bellue dum de profundis,
Gradiuntur maris undis,
Illi dant obsequia.
Futuri diem sereni,
Predicit sermone leni,
Vi precludens noxia.*

*Lympham sibi Deus dedit,
Heremita quo resedit,
Ex humi duritia.
Regem cito moriturum,
Seque Presulem futurum
Certa dat indicia.*

*Quem ab arbore cadentem,
Celos vidit ascendentem
Ejus narrant premia.
Christi mysticis refectus
Sacramentis, et protectus,
Transit ad celestia.*

Sunt

*Sunt miracula perplura,
Obfistente que Natura
Per hunc fiunt inclyta.
Hec ad laudem Dei crescunt,
Ablati nec delitefcunt
Sancti Viri merita.*

*Integris in Urna pannis,
Quadringentis decem annis
Et octo dormierunt:
Nec putredo, nec vetustas,
Imo splendor, et venustas
Illum circum diderunt.*

*Caput tuum, Rex Oswalde!
(Vir dilecte Deo valde)
Hec Theca servaverat;
Et Bede sancti Doctoris,
Qui celestis est odoris,
Ossa recondiderat.*
Fragrans

*Fragrans odor Balsamorum
Hos perfundit supernorum
Qui presentes aderant:
Qui in carne Dei virum
Incorruptum (dictu mirum!)
Cernere meruerant.*

*Odor ergo nos celestis
Comat moribus honestis;
Ut fruamur Celi festis
In Sanctorum Gloria.*

AMEN.